NOTE-BOOK

生物·生命·生活

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Smuts: Holism ノ研究

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CHAPTER. PAGE

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Note

Smuts :

Holism and Evolution

ソノ解釈ト批判

Personality ニツイテ

○ Personality ハ chapter X ニ出テヰル。各人ノ critique ガイロイロノ chapter X ニアロウ。且イロイロハ Personality ヲ扱ツテヰルカラトニハイロイロ理由ガアル

personality ハ各人ガ各ノ身ニ沿ッテ考ヘテヰルガ出来ルモノデアル。我ハトカク real ナリ、君ハ real ナリ、即チ我ハ personality ニ住ミ、君ハ personality ヲ一界ヲ示スモノハ存在ニ住ミ、

如ニシテ我々ガ evolution ノ一環トシテ存在シテヰル、少クトモ organic evolution ニ於ケル最上位ニ位スルモノデアルコトヲ認メネバナラヌ、コノ我々ノ中ニ於テハ以下ノ、又ハ以上ノ evolution ガアルイナラバ、ナケレバナラヌ。或ハハ我々ニアロウ、我ハハ evolution ノ示ス理想ヲ理解スルトガ出来ル者デアルト考ヘラレル

即チ我ハトイフモノガ、ONE ニ、universal evolution ノ中ニ存スルモノト考ヘテヰル、如チ我々ハ宇宙ノ示ス理想ノ会得ニ依レル資格ガアルトガ云ヒウル訳デアロウ。宇宙ノ外ニアル異物トシテ我々デアルナラバ、又ハ宇宙ヲ知ルコトヲイミジクモアリデアロウ。

○ T. Smuts ハ我々ガ evolution ノ一環トシテ、ソノ最上位ニアルコトヲ認メテヰル In Personality we reach the latest and highest phase of Holism and therefore the culminating problem, which all the preceding discussion has led up to. Personality is the supreme embodiment of Holism both in its individual and its universal

tendencies. It is the final synthesis of all the operative factors in the universe into unitary wholes. ..... (p. 292)

とか Personality ヲ分析シテ、各 Personality トハ何ダカ

Personality

Personality ~~[illegible]~~ ノ constitution ニ関シテハ、先ヅ之ヲ次ノヤウニ説明シテヰル。

Human ~~Pe~~ Personality takes up into itself all that has gone before in the cosmic evolution of Holism. It is not only mental or spiritual but also organic and material. It is a new whole of the prior wholes; the structures of matter, life and mind are inseparably blended in it, and it is more than any or all of them. (p. 293)

人ハ之ニ、私ノ言ヒ方ニ Simile ノ果実ヲ集ヒ、Holism ノ発展ヲ、ソノ力ノ赤ハ、又、他ノ果実ニ在ル特質ヲモ、説明シテ了ヲ、ハ、主ニ、ナリテヰル。

之ガ故ニ Personality ノ disembodied Mind ハ disminded Body ニモ、ソノ両者ガ含有シテヰル、ト同ジク human ナリ。ソレ故ニ Personality トハ、一体ナル new whole ヲ先ヅ示シテヰル、トシテ、之ハ、既ニ、存在ナリ。

ソシテ、Body ヲ以テ示唆シ、体験ト、又、知ル、ト、ハ、特殊的ノ場合ニ対シテ、特殊的ノ説明ヲ以テ示サレテヰルモノデアル。然シテ Mind ト Body トノ相関ニツイテノ、経験ト、理論ニ関シテハ、Holism ノ、ヤウニ、一方デ、両者ノ如ク、示唆人ノ、独立性ヲ、認メテヰルモノニ、ヨリテ。The holistic view of Personality, of Personality as an integral whole, and not as a compound of independently real entitances, is the only solvent for these difficulties and misunderstandings. (p. 296) ト言ハレテヰルアル。

式ニハ Mind and body as elements in the human Personality influence each other because of their co-presence in this creative whole of Personality. (p.280) トヤフ whole トシテノ Personality ヲ認ムル。

然ラバ何ノ human Personality トイフカ。然ラバ Personality トイフ言葉ニ human ヲ附ケテイフトイフカ。コレニ1人ノ人間ガヰル。彼ガ人間ダカラ肉体ニ彼ガ人間的精神トイフ人間的精神ヲ与ヘ、コノ両者ノ合成ニヨリ、式ハ相互浸透的存在トイフノ Personality ノ存在ヲ持ツトイフカ。コレハコノ意味ニ於テ1匹ノ犬、1匹ノ猫ニ animal Personality ノ存在ガ認メラレテイルカラダ! 犬ガ式ニハ猫ガ as a whole トシテノ犬ダカラ、猫ガコノ猫ニハ猫ノ存在ガアルカラダカ?

animal or biological Personality ノ問題

然ラバ organism ニ as a whole トシテノ存在ガアル。コレハ Holism ノ考ヘ方ニ於ケル organism トイフモノデアル。然ルニ一方ガ人間ニ於ケル organism ニ対シテ人間ノ存在ガ生物トシテノ人間的存在ガ Personality ニ対シテ生物的存在ノ上ニ立ツトイフ ~~生物的存在~~ 生物的存在ガ生物的存在ノ上ニ立ツカラカ?

Smuts ハコレヲ明示シテ了ヲ示シテイルカ?

人間的存在ガ生物的存在ヲ基礎トシテ成ル存在ダカラ、コノ上ニ立ツトコロノ personality トイフモノ発現シテ来タトキニ、コノ Personality 自身ノ中ニ人間的存在ヲ生物的存在カラ引離スコトノ出来ナイモノガアル。

Smuts ハ之ニ対シテ、A living independent organism is in a different position from the human body. The human body is organic, but cannot be considered an independent organism, living in a sort

of symbiosis with another substance called mind. Let anybody try to form an idea of a human body divorced from all mental attributes and activities and supporting an independent existence of its own, merely as an organism. (p.277) ト言ッテヰル。コノ考ヘカタハ大ニ其ノ見ル所ガ違ッテヰルト言ハネバナラヌ。コノ考ヘカタデハ心ノ事ハ人間ノ事ニ body ダケノ存在ガナイ。生活ヲ伴ハナイ心ノ存在ガナイ。ソウシテ Personality ガ消エテシマフ。トイフノデス。ソノ癖ニ生物ニ body ノ存在ガアッテ。ソウシテ生物ト人間ト生活ト心ノ全ビテヲイトイフノヲ云ハウトシテヰルノデアル。

コレハ人ノ心ヲ生物的存在トシテノ生物ニ依ル life ヲ説キタイノデアルカ？生物ダケデ今存在存在スルモノ生物的存在ガナイデハ生物ニナラヌカ？人間ガマネキン人形ガ動イテ生物デアル所ヲ云フ。生物ノ運動ヲ行ヒ生物ガ生物的存在ニ過ギナイトセバ生活ハ行ハレルカモシレナイ。ソレ life ガ生物ナイデハナイカ？ モウ少シ色ヘルヤウニ生命ヲ持ツ生物ニテ人間ニハ外ナラヌ Personality ヲ活ク行ハレテヰル。

ソウシテ Personality ヲ通ジテ生物ト人間ヲ区別シテ居ル。生ガ一生 life ニ活動ヲ与ヘテヰルカラデアル。

Smuts は … the structures of matter, life and mind are on quite different levels of organization and inwardness. (p.279) トイフカラ。ソレ matter, life, mind, personality トイフノガ holistic evolution ニ於ケル level デアルトイフノデアル。ダカラ此ノ emergent evolutionist ノ主張ハ物質ト生活ト精神ト人格トノ段階ヲ認メテヰルノデアル。ソシテ personality ノウヘニ God ノ在スヲ認ム

「p.20ノ注参照

了ヲ以テ事ヒトシテヤハリナリ。」

サテ次ニ重ヌテ言フ。一般ノ人ハ matter, life, mind, personality ヲ別々ニ
上ゲ、之等ヲ寄セ集メテ personality ヲ次ノ如ク表現スルコトモ出来ル。

$$\begin{array}{c} \text{personality} \\ \| \\ \text{body} \rightleftarrows \text{mind} \end{array}$$

personality = body ⇄ mind トカイテイル場合ハ personality ガ body ト
mind ト、相互ニ影響シ合ヒ、上下ニ位置シ、輪ヲ作ル形ニテ存在シテイルカ
平面的ニ同式ニ並ベテ表ハシテイルト考ヘラレテヲル。personality
ノ下ノ ‖ ハ body ト mind ト ハ integral whole ニ相当スルカ
示ス。~~[illegible]~~ Smuts ハ ~~[illegible]~~ 右ノ引用文（之ニ対シ、Smuts,
p.293 ヨリ引用）ニ引イテ 対ハ全体ハ ~~[illegible]~~ ハ位置ヲ、ソレ以上ニ
ナテヲルトイフ。コレハ彼ガ emergent evolutionist ニ相違ナイ点ガアル
全体ハ部分ノ相互ヲイフトシタ。全体ガ部分ノ相互ヲ含ンデ初メテ
上式ヲ次ノ如ク表ハ ~~[illegible]~~ イテイルコトモ

$$\begin{array}{c} \text{personality} \\ \| \\ \text{body} + \text{mind} \end{array}$$

出ニクイカラ、ソノ表ハシ方ヲ変ヘタノデアロウ。~~[illegible]~~ ニ次ノ表現ヲ考ヘテヲル

$$\text{personality} = \text{body} + \text{mind}$$

ソレト、ソノ相互 ~~[illegible]~~ ニ引イテ結ビ付ケル為ニ、出ニ holistic ナ constitution
ヲ加ヘタ。コレハ従来ヲ ~~[illegible]~~ 。personality ガ body ト mind トノ
integral whole ニ相当スルト。~~[illegible]~~ body ト mind トガ単ニ結ビ付キ

[illegible] ナルトイフテアル。ソレカラ私ハ body ⇄ mind トイフコトヲアル
ワケデ ハ ⇄ ナルカラ [illegible] ノ [illegible] body ト mind トニ [illegible]
[illegible] personality ノ [illegible] personality ヲ [illegible] ナラ
body ト 又 mind ト 又ハ [illegible] ソレニ [illegible] body ト mind ト [illegible]
ノ式 [illegible] ナイカラ body 及ビ mind ノ [illegible] ヨリ body 及ビ
mind トイフモノ。サテ ソレガ [illegible] personality ハ body 及ビ mind
ノ integral whole ニ [illegible] ナイトイフテアル。又ソノ personality ハ
[illegible] ナイカラ [illegible] 又ハ [illegible] ヲスルトイフテアル。ソレガ [illegible] 又ハ [illegible]
ト [illegible] ノ [illegible] ソコニ [illegible] ノ [illegible] 来ル。ソレガ emergent evolution ト
ハ [illegible] ノ [illegible] ト ハ [illegible] ナイカラ。ソレデナクテ [illegible] H_2O トナルト [illegible]
ノ integration ニ [illegible] ナイカラトイフテアル。コレガ [illegible] ニ [illegible] 来ル。

水
‖
酸素 ⇄ 水素

トイフノデ [illegible] ナルワケ。私ノ考ニヨルト personality ハ [illegible] ノ integration ニ [illegible]。[illegible] 分析。又ハ [illegible] ノ [illegible] 五ツニ [illegible] ノ [illegible] ニ [illegible]。[illegible] 五ツノ [illegible] ニ [illegible] デアル。

以上ハ [illegible] ノ [illegible]。[illegible] holistic ニ constitution トイフニ [illegible] 一般 [illegible] 構造 [illegible] デアル。

[illegible] integration トハ [illegible]。Smuts ハ Mind as an organ of wholes トイフ。ソレ Mind ハ organ デアル organ トイフト [illegible] structure ヲ [illegible] デアル。又 mind ハ [illegible] structure ヲ [illegible]

△ Structure-function ニ付テ Bp ノ見解ト之ヲ比較セヨ.

例ヘバ 彼ノ言ハレタル constitution ヲモ, 彼ノ personality ガ body ト mind トニ integral whole ヲツクルカラト constitution ヲ用ヰル mind ト共ニ用ヰテヰル.

一体ハ, Body ト mind トニ integral whole ニアラズ ヒトツニ成リタル Body ⇄ Mind トナリタル ニハ Bp ガ structure ト function トニ integral whole ヲ見タカラ 他ナラズ ヒトツニ成リタルカラ?

彼ノ, Body ガ structure ヲツクリ 之ヲ ニハ structure ガ 又ハ material structure ハ 体ヲナシテヰル 而シテ Bp ハ structure ガ function ヲ見テ之ヲ 又ハ structure, function ハ integral ~~unity~~ unity ヲ △ ~~[illegible]~~

Personality
||
Body ⇄ Mind

Human as an organism
||
Structure ⇄ function

然ルニ, ソレ human ニ付テハ 彼ハ organism ニアラズ ヒトツニ成リタルモノ

** organism ニアラズ ... through this ~~[illegible]~~ continuous interaction of parts and whole maintaining the moving equilibrium of structure and functions which is the organism. (p.81) ト云フ

Human as an organism
||
Structure ⇄ function

之ヲ ニ置キ換ヘタ

Personality
||
Body ⇄ Mind

ト云フコトニナル. 即チ Mind トイフモノハ Body ニ Bp ガ function ト一緒ニ入ッテヰル

* To the structural unity of the parts in the whole corresponds an equally and perhaps even more significant functional unity or correlation of activities. (p.120)

[illegible]

[illegible]

[illegible] contemplation, an equilibrium characteristic of Existence, [illegible] exists itself not in this self-contemplation, not in spirit [illegible] the actual, but in and through individual [illegible] for things and [illegible]

[illegible] in Hartmann's words, [illegible] in the mystic process [illegible]

[illegible] forward. Therefore appears with its very forward-[illegible] [illegible] so to say, [illegible] definite endowment for [illegible]

(p.281)

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

It was therefore so said that metabolism is the process which alone essentially distinguishes living from non-living matter. (p.3)

Mind is not merely a transformation of romantic and sensual [illegible] We have to [illegible] mind [illegible] the earlier phases of matter and life [illegible]. pp.244-247

We have already seen that the atoms and the [illegible] [illegible] in the building of the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] the earth, [illegible] in the order of the universe is perhaps so great [illegible] and [illegible] [illegible] the other [illegible] [illegible] in the universe [illegible] and [illegible] We have seen that both matter and life are structures and that the process of evolution results in the emergence of ever more [illegible] and [illegible] ever more complex and highly organized [illegible]

[illegible]

We will thus be pressed to
[illegible] more of life in matter and more of mind in life [illegible]
[illegible] relationships [illegible] between [illegible] [illegible], while
[illegible] these matter, life and mind as generalities and roughly
[illegible] the main divisions of reality, we will not be tempted
to [illegible] too far and we will be [illegible] for such
[illegible] to [illegible] [illegible] (p. 111)

The concept of life has
no [illegible] [illegible] [illegible] makes it of any [illegible] value.
It is a name for a [illegible] of phenomena which differ generally from
other classes. In such it will remain useful in Science, in addition
to its popular use. Out of course no amount of criticism will ever
affect [illegible]. The concept of life is too vague to be definable and pinned
down to a [illegible] [illegible] at the same time and perhaps for that
very reason, it is liable to be hypostatised into a substance or a
force [illegible] from the organism which it denotes. It is this abuse, in
addition to its [illegible] which has led to its abandonment
by the great majority of biologists who have preferred to see in life
not [illegible] but a distinct type of mechanism. (p. 12)

A living organism is not an organism plus
life, as if life were something different and additional to it;

It is just the expression in the unique character as a whole ...

Mind is now more continuation and development of the organic process and hardly a fresh refinement in the universe. (p.270) The efficiency of conscious Mind was meant, not only in speed-making development of the species of individuals, but also and in consequence a new system of regulation and control, not so rigorous and automatic and effective as the older inorganic and organic systems. (p.271)

[illegible] has been proven to be a structure, a structure like a lens represented on the masses of a structure just as matter. [illegible] and are appointed as a coordinator on a higher plane of the sort of structure which matter is on a lower plane. a higher structure of the same material and resource at bottom not [illegible] alien to and independent from it [illegible]

but below the mental level strengthens the muscle structure, it tends to extension of a barrier a benevolent nature on involuntary movements which lead unconsciously to the [illegible] and intensifying of [illegible] responses. When Mind appears as an active factor the powers of regulating movements is greatly enlarged and intensified, mind is an

the [illegible] and delicacy of the [illegible] reactions which [illegible] in all Mind in its [illegible] levels. It is [illegible] that an [illegible] in the power of control a [illegible] ideal consciousness as in [illegible], is a [illegible] illumination depends in a good of [illegible]. By [illegible] through this power of [illegible] and [illegible], [illegible] at a [illegible] of the [illegible] as far as they are [illegible] beneficial to it. The power of [illegible] is then [illegible] guided and it learns to [illegible] and easily what to avoid and what to [illegible] (pp. 258–59)

[illegible] This is already the case in the [illegible] level of knowledge; it is far more the case [illegible] the [illegible] stage has been passed and the developed scientific stage has now [illegible]. There the mind does not wait on events, but anticipates and [illegible] events through the control of the appropriate conditions. [illegible]

The field of an organism is its situation within its sensible limits [illegible] I must now add that in the case I mean this [illegible] is little to hide it so amazingly discreet and adaptive to [illegible] but as to situation, it is [illegible] to sensible contours of [illegible]

(p. 422)

In a tree or a mammal, for instance, we find an infinite of calls and vibrations of air by means of specialization particularly adapted to and coordinating with each other for the maintenance of a single individual life in a most successful way. We do not see this coordination and unity in a tree to some overseeing intellect and in the tree or mammal the organism is made there is no long or [illegible] and yet there is a control so simple, so automatic so effective as to baffle our powers of understanding.

(p. 439)

the organic and regulative of process of the universe, not one respect at
in any case, would have been at rest but a mere illusion. The universe
would have moved toward, as it did in a dream, with an accurate
regularity and majestic of movement. Its process would have been
even more complicated and even more mysterious as of some vast and
automated machine, great beyond all scope of conception. The elements
of discord and disharmony would have passed away from its vast
cosmic motions. But it would have gone on subliminally unconscious
& still. It would have ~~been~~ had no soul or souls, it would
have harbouring no passionate aspirations, no frequent regrets or
bitter sorrows would have disturbed its profound peace. For it

neither the great lights nor the deep starrness. Truth, Beauty, and Goodness would have been there but unknown, unseen and unloved. They would have been cold and powerless like the distant stars. p.157

[illegible] Lecomte [illegible] and [illegible] [illegible] [illegible]

The world as experience is at bottom no less than the world as [illegible], one [illegible] of relations. [illegible] the system of ~~coordinates~~ coordinates of measurement, a [illegible] system; and the ~~scope~~ space, time and experience [illegible] so is the making of it are my space, time and experience. Objects, and our selves, are indeed alternative, but only from a subjective and individual starting-point and center of interest. (p. 222)

I would never come to know myself and be conscious of my separate individual existence were it not that I come to be aware of others like me. The presence of other selves is necessary to consciousness of self or self-consciousness. The individual has therefore a social origin in consciousness. 5.2-4

the two
aspects are complementary and interdependent, and each has a vital
grip on the other. The individual is going to be universalized. The
universal is going to be individualized, and thus from both sources
the whole is going to be enriched. (p.251)

[illegible]

All the sciences we see in life as sensations & things are conceived of [illegible] in all or more of the external senses, so attention & [illegible] that necessary & [illegible] becomes practically impossible. But true imaginative activity is ~~[illegible]~~ exist in us from the [illegible] beginning of the sensative and perception. Otherwise [illegible] and the inferior underlying both the subject and objects of consciousness [illegible] [illegible]

But our Reason [illegible] to very essence more than intellectual, it is coherence of [illegible] it is a part of the Mind, which regulates the universe, ~~and~~ through our Reason we partake of universality and we involve of the [illegible] Order of the universal. [illegible] Mind in the rational as distinguished from the purely creative activity is in the direct line of Evolution from ~~organic~~ organic evolution, divine reason is the direct descendant of organic ~~evolution~~ evolution. [illegible]

[illegible]. Purpose is the most complete proof of the freedom and creative power of the mind in respect of its material and other conditions & its power to create its own conditions and to bring about its own situations in its own free activities. 1.147

Through purpose the mind becomes at last master in its own

hence with the power to [illegible] & [illegible] which and all [illegible] [illegible], [illegible] by the [illegible] of the [illegible].

Elements 90% of the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] are used with the present [illegible]. [illegible] [illegible] [illegible] [illegible] a conscious object of the mind terminates the entire situation [illegible] the pursuit of the [illegible] [illegible] [illegible] Professor [illegible] thus [illegible] [illegible] the highest, most [illegible] [illegible] [illegible] [illegible] holistic activity of Mind : 68

[illegible]

[illegible] statistics and data [illegible] not like to constituent [illegible] movement and development [illegible]

[illegible]

[illegible] The increase in skill under the control of the cerebral structures, and [illegible] is related to the functions exerted with the structures [illegible] of [illegible] the brain.

[illegible] On the cerebral plane structures still larger let exists ~~[illegible]~~ ~~[illegible]~~ in the unconscious ~~[illegible]~~ [illegible] on the human plane mental processes are immediately associated with the unconscious. But the importance of structure is compatible, discussed and the process is subordinate [illegible] the total human situation. [illegible]

The advent of Mind has undoubtedly meant a large correlated development of structure especially in the human nervous system and brain, which is of course ~~[illegible]~~ far larger and more complex than that of even the highest anthropoid. But even so

the role of structure in consciousness, its development [illegible] it is at earlier phases of [illegible] and its functions [illegible] not only been fundamentally transformed, so as to make [illegible] [illegible] also relationships [illegible] in a given [illegible]. So much so indeed that structures [illegible] of [illegible] earlier [illegible] while its earlier functions [illegible] will [illegible]. The reconstruction of Mind is immeasurably greater than the process of social ~~evolution~~ structure on which it rests and is emerging of a [illegible] order, which marks a revolutionary leap above the [illegible] [illegible] it supplanted. But whatever standard of science, ~~to which there can be but one answer~~ [illegible] [illegible] psychological science as [illegible] or even [illegible] [illegible] its [illegible] beginnings [illegible]

[illegible]

In the [illegible] sphere [illegible] the [illegible] [illegible] itself is being adapted to the environment in the [illegible] [illegible] of the universal, there is [illegible] to be [illegible] [illegible] [illegible] of [illegible] to the individual. The individual spirit is [illegible] to the environment as he realises the [illegible] of [illegible] in the world, [illegible] to speak. In the sphere above we saw the individual [illegible] and [illegible] is [illegible] with the universal [illegible] [illegible] structure and this [illegible] in the [illegible]. Here we see [illegible] to [illegible] the place of the individual structural society. The human [illegible] does not find himself over-burdened with an [illegible] structure, with a load of [illegible] which would be more than he [illegible] for. The load is [illegible] shifted on to the [illegible] shoulders of the social [illegible]. The human individual has to find his place in some social form with an environment which largely performs the [illegible] function and all that he is called upon to do is to accommodate the [illegible] and so to obtain command of its gathered [illegible]. I said

[illegible]

[illegible] organism so that the life of the whole influences the very constituents of its various subordinate organisations which [illegible] it [illegible] thus making the life of the successive subordinate organisations until the smallest organisms such as electrons are reached. Thus an electron within a living body is different from an electron outside it. For reason of the rest of the body. The electron directly [illegible] within or without the body but it turns [illegible] in accordance with the general plan of the body. The principle of individuation is correctly general transient unity and opposite to property secular & living science. This doctrine implies the abandonment of the traditional scientific rationalism and the substitution of alternative doctrines of organism. ? [illegible] term to describe the theory of organic mechanism. In this theory the processes [illegible] 'laws', occur in accordance with general laws, but the molecules [illegible] differ in their intrinsic characters according to the general organic laws of the situations in which they find themselves' (p.115-6)

[illegible]

'An individual entity, whose own life-history is a part of the life-history of some larger, deeper, more complete pattern is [illegible]

[illegible] A [illegible] is not some [illegible] fixed ones and above the parts which compose it: it is these parts in their intimate union and the new relations and functions the result from that union (p.116) [illegible] it is the parts in a definite structural arrangement and with mutual relations that constitute the whole [illegible] the whole is just the structure of parts with their appropriate relations and functions [illegible]

The parts in a whole are also affected by the structure and are different and behave differently from what they would have done apart from such a whole. It is the [illegible] existence of a whole that alters it is formed of its parts it in turn influences the parts and affects their relations and functions. This reciprocal influence constitutes the internality or mutual connection of the whole. (p.117) [illegible] In fact as influence is the union that to differentiate into parts and whole becomes in practice impossible, and the [illegible] seems to be in each part, just as the parts in the whole. p.117) [illegible]

[illegible]

to have aspects of that larger pattern domiciling its own being, and to experience modifications of that larger pattern reflected in itself as modifications of its own being. This is the theory of organic mechanism ...' (p.156)
トイフテオル。コレorganic mechanismトイフ名ヲ与ヘテヰル。直ニテオルノデハナイ。

次ニ彼ノ根本的ナモノハ、彼ノ言ハレタ通リ、'One underlying activity of realization, individualizing itself in an interlocked plurality of modes (p.108).
トイフ事ニオル。'Space and Time exhibit the general scheme of their interlocked relations. You cannot tear any one of them out of its context. Yet each one of them within the context has all the reality which attaches to the whole complex. Conversely, the totality has the same reality as each event. ..... Accordingly, nature is a process of expansive development, a structure of evolving processes. The reality is the process (pp.107–108).
トイフノデアル。evolution ニツイテハ次ノヤウニ言フ。'The general principle is that in a new environment there is an evolution of old entities into new forms. (p.156)' トイフ又'The whole point of the doctrine is the evolution of the complex organisms from antecedent states of less complex organisms. The doctrine thus cries aloud for a conception of organism as fundamental for nature. It also requires an underlying activity — substantial activity — expressing itself in individual embodiments, and evolving in achievements of organisms. (p.157)' トイフノデアル。

ソノ一節ニ引用シタモノハ cosmic evolution ノ事ヲ philosophical ニ言ッタモノデアル。彼ノ basic idea ハ(p.105)ニ述ベタノデアル

A mere mechanical aggregate is nothing new, and is no more than the sum of the mixed ingredients, while the chemical compound is new in the sense that out of the constituent materials another qualitatively different substance has been made. A new structure has been formed in the chemical compound. In the same way a new structure and substance is made in the atom out of the qualitatively different electrons and protons. It was on this account and in this sense that we called matter creative; creative, that is to say, of structures and substances different from their constituent elements or parts. (p.136)

3) 次ニwhole トシテノorganism ハ互ニ一ツノ regulative equilibrium トシテ結ビ付キ、而シテ environment ハ co-ordinated system トシテノ equilibrium ヲモ作ッテヰルノデアル。コレ equilibrium ノ maintenance ヲ equilibrium ノ regulation ト organism ノ行ハレル assimilation ニヨッテ果タスノデアル。コレ organism ガ自己ニ取リ入レル new material, new structure (自己ニ対シテ) corresponds ト new function ヲ new activity ト create 致シ得ル事ニ於テ又 ~~physical ト chemical phenomena~~ organismal ト dynamic system ノ equilibrium ノ reagustment ニコレ又 ~~physical ト chemical phenomena~~ ヲ致シ得ル事ニ於テ (p.155) ... there is behind the new unit characters not mere re-arrangements of elements of old character units, but an integration of new materials or quality elements with the old elements in the formation of the new unit characters. (p.108)
トイフノデアル。

4) 新シイ全体ハ古イ全体ノ上ニ立ッテ、コレガ holistic ナ性質デアルノデアル。(p.156) The creation of wholes, and ever more highly organized wholes, and of wholeness generally as characteristic of existence, is an inherent character of the

§56 を入れるのが適当と思はれる。

又 而日博士が この点で also Smuts 及び Whitehead に依拠する旨を明言されてゐる。引き続き Holism と logical basis を作られたる、又この見方を明瞭にされたものと考へられる。

（四月二十四日記）

universe. (p.101) と考へられ、又 Wholeness is the most characteristic expression of the nature of the universe in its forward movement in time. It marks the line of evolutionary progress. And Holism is the inner driving force behind that progress. (p.101) と考へられて居る。これは進化の方向性 ~~及び動力~~ を考へられた。この本質的性格を限定されたる organism の内容として、即 ~~structure~~ structure-function の相関関係、一方は structure の方面から、一方は function の方面から考へられたもの。即 A natural whole as a small limited center of unity has a definite structure which necessarily its functioning to certain ways or modes and no others. All possibilities are not open to it; it has only more or less limited degrees of freedom for its activities; (p.100) と考へられ、creation を一つの activity として把握されたる。即この意味の活動 activities の creativeness と見なされたる、これは特色である。

又の進化の方向性としてのこの生物の進化は外的環境 + 生活目的 + 生活目的 + 生活目的 の Natural Selection としての環境 + environmental + external + factor が関係して結果として、その残されたものが進化史にアトヴァンスしてゆくこと。更に生物的内容に対するこの方向性を結果せしめるものとして、即進化の方向性に、意的志向性と考へられるもの。進化の生物的環境との co-ordinated system として、相互的に規定せられるとの。但し Natural Selection の factor と考へられたものとして、これら生物の生活に、即意と環境とを生じ、但しこの相互的関係の中に重要な進化の要因である。主観的性格と考へられたものと考へられる。即 There is a process with a persistent trend, which cannot possibly be the mere result of accident. If it were all a matter of chance and contingency, the odds would be infinitely more in favour of chaos than

Smuts ノ 弱点 ハ 明瞭 ナリ

[illegible] the new is a creative continuation of the old (p.153) トイフテアル。ソレデスカラ世界ハ結局一ツデアリ、又ハ一ツ世界ヲ形成シテイル

ソレデハ世界ハ形成ノ ~~In this grading-up~~ the earlier structures are not destroyed but become the basis of later, more ~~al~~ evolved synthetic holistic structures; the character of wholeness increases with the series and the elements of 'novelty, variation and creativeness become more marked. (p.152) トナル。"Wholeness" ノ Holism ハ世界トナル。Mechanism ヲ基礎トスル Holism ハ Mechanism ヲ含ンデイル。即チ Mechanism and Holism ニ形成サレテイル。There is a measure of Mechanism everywhere, and there is a measure of Holism everywhere; but the Holism gains on the Mechanism in the course of Evolution, it becomes more and more as Mechanism becomes less and less with the advance. (p.152) トモイフ。ソレデ、ソノ基礎ノ一部ニ、more holistic existence ガアル。ソレ Body ノ mechanism ノ一部ヲ形成シテイルノカ?

Pure mechanism ヲ Whitehead ノ organic mechanism ニ代ヘルベキ Holism ノ代表ハ organic mechanism ニ基ヅイテイル。

ソコデ、Holism ノ基礎ニ基ヅク holistic world ノ component トシテノ holistic existence ノ形成ニハ、ソレ wholeness ヲ Holism ノ lower level カラ higher level ニ発展スルト共ニ、ソレ correspond シテ ソレ material structure トシテノ Body

of this persistent trend of intensifying structure and order. In fact the idea of change arises from too limited and abstract a view of the facts. (p.185) トイフコトデアル。

5) カクノ如キ世界ニ見ラレタル creativeness ノ意味ニイクツカノ、世界ノ phase トシテノ意味ニ、~~[illegible]~~ 無カラ有ノ生ジタトイフテアル。* 之ヲ別ノ見方ヲスレバ、世界ガ一ツノ equilibrium ヲ保ツ。現在トイフモノ ~~ハ~~ ハ一ツノ real + existence デアリ、ソレハ一ツノ real + existence ニ向ッテ experience ガ、直接ニ creative evolution デアル。世界ニハ ~~ハ~~ ハ一ツノ data デアリ、ソレハ又 ~~[illegible]~~ 目的ヲ ~~[illegible]~~ 含ムト共ニ、目的ヲ含ム ~~ハ~~ ハ一ツノ data デアル。ソレ holistic + existence デアルカラ、ソレ creativeness デアルカラ、ソレ又 purposiveness デアルトイフコトニナル。即チ Purposiveness, again, is a special form of that unified organic action which has already been discussed. It means a correlation and unification of actions towards an end, whether this is consciously conceived or apprehended or not. (p.147) トイフコトニナル。

カクノ如ク、ソレガ holistic existence ガ creativeness ガ purposiveness デアルト云フ事ハ世界ハ絶エズ creative evolution デアル。之ハ結局ハ世界ガ一ツデアル。

(四月二十四日夕)

ノ mechanism ガ rough ナ (決ッテ正シクない). 此ノ = requisite ナ 条件ヲ正シクセバ develope スルト 考ヘラレルカ?

Holism ト Mechanism ハ evolution ニ於テ 決シテ 一方ガ 多クナッテ 一方ガ ハルトイフノ proportional ナ関係ハ考ヘラレナイ.

Holism ノ主張ハ 元全ニ Mechanism ヲ止揚シ, 同化スルベキモノデアッテ. Holism ト Mechanism トノ 対等関係ヲ 認識スルコトハ ie Holism ノ主張ノ否定ニナラナイカ?

Mechanism ヲ 止メタカラトテ, 元全ニ 止メタカラトテ ガ Holism デナクナラナイ.

ie Smuts ノ Holism ノ対シテ 我々ハ ココニ 二ツノ大キナ弱点ヲ見ルコトガ出来ル.

1) ハ matter, life, mind ノ discrimination ガ, 分ケ方ガ 元全デナイトイフ. コレハ既ニ述ベタ様ノ様ニ 根本的弱点デアル

2) ハ Holism ト Mechanism トヲ 別々ニ 対立的ニ 考ヘルカラ, Mechanism ヲ 元全ニ Holism ニ止揚シナカッタトイフ. コレハ 1) ヨリ derive スル 弱点デアリ, コレカラ又 2) ハ ~~結果~~ 1) ニ於ケル 欠点ガ 即チ 根本的弱点デアルカラ 0月 ~~ニ於~~ 0月ニ 既ニ 時代ニ ナッテイデアルト云ヘル.

(nC 中島ヨリ)